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REVIEWS OF BOOKS

Agriculture of the Hidatsa Indians, an Indian Interpretation. (The University of Minnesota, *Studies in the Social Sciences,* no. 9). By GILBERT LIVINGSTONE WILSON, Ph. D. (Minneapolis, The University of Minnesota, 1917. x, 129 p. Plates, text-figures.)

Corn among the Indians of the Upper Missouri. By GEORGE F. WILL and GEORGE E. HYDE. (St. Louis, William Harvey Miner Company, 1917. 323 p. Plates.)

The writer of the first of these volumes began his observations and studies among the Hidatsa Indians in 1906, when he was a Presbyterian minister in North Dakota. During a later pastorate in Minneapolis, he was a student of anthropology in the graduate school of the University of Minnesota, and in this connection, during the years 1912 to 1915, this work was prepared as his doctor's dissertation. It is a translation of the accounts given to the author by Maxi'diwiac (Buffalobird-woman), daughter of Small Ankle, who was leader of the Hidatsa at the time of their removal to what is now Fort Berthold Reservation, on the Missouri River about 75 to 125 miles northwest from Bismarck. Maxi'diwiac's narrations were interpreted by her son, Edward Goodbird, pastor of the Congregational chapel at Independence, in this reservation, whose life story was published by Dr. Wilson in 1914.

For his part in this interesting monograph on Hidatsa agriculture, which is in some degree representative of farming and gardening by many tribes in the northern part of the United States before the coming of the white men, Dr. Wilson claims no credit beyond that for the details of arrangement and of idiomatic expression in the interpreter's translation. "Bits of Indian philosophy and shrewd or humorous observations found in the narrative are not the writer's, but the informant's, and are as they fell from her lips. . . . It is an Indian woman's interpretation of economics; the thoughts she gave her fields; the philosophy of her labors. May the Indian woman's story of her toil be a plea for our better appreciation of her race."

This narrative has successive chapters on the Hidatsa crops of sunflowers, corn, squashes, and beans, telling how the woman prepared the gardens and fields, and how they planted, cultivated, harvested, and cooked each of these crops, or stored them for winter use and for seed. Tobacco was also cultivated, but only by the old men. The Hidatsa raised nine well-marked varieties of corn, which they kept distinct by planting them in separate fields. The soft white and hard yellow varieties were most extensively raised, as they could be prepared for food in many different ways.

In the second book here reviewed, the authors state that it has been found that fifty varieties of this most useful product in Indian agriculture were formerly raised by tribes in the Missouri Valley. They note the purpose of their researches as follows: "To describe these newly discovered varieties of native corn; and to give some account of the agricultural methods of the Upper Missouri Indians, of their manner of harvesting and storing the crop, of the ways in which they prepared corn for food, of their traditions relating to the origin of corn, and of their corn rites. . . . The work of collecting seed of the old Indian varieties of corn has been very successful; nearly all of the sorts formerly grown by the tribes along the Missouri, from the Platte northward, have been recovered, experimental plantings have been made, and the seed has been rather widely distributed among corn breeders. . . . The work of breeding and crossing these native corns will now be taken up again; and it is to be hoped that hardier and heavier yielding varieties for the Northwest may be produced in abundance."

It is estimated that the Missouri tribes most expert in hunting, as the Kansa, or Kaws, and the Osage, cultivated an average of a third of an acre, planted chiefly in corn, for each person, while other tribes, who depended less on the hunt, averaged about an acre for each man, woman, and child.

Will and Hyde think that the Minnesota Ojibway may have received their corn from the Mandan, a tribe closely related to the Hidatsa. Schoolcraft says, in the narrative of his expedition to Cass Lake in 1820, that the Indians were cultivating corn in the region of Red Lake, and to a lesser extent on the Upper Mississippi.

As the first among the Sioux to raise much corn, these authors note the Isanti, or Santee people, who, previous to 1750, lived about Mille Lacs, but were driven south to the Mississippi and Minnesota Rivers by the Ojibway. Cass and Schoolcraft saw cultivated fields of corn adjoining Little Crow's village, near the site of St. Paul, and on the second day of August, 1820, they attended a ceremonial feast of these Sioux held at that place. This festival was one that was held when the ears were ripe for boiling, and the Indian women presented many basketfuls of the corn to the travelers, who accepted as much as they could store in their canoes.

WARREN UPHAM

Elling Eielsen og den Evangelisk-lutherske Kirki i Amerika. By E. O. MÖRSTAD. (Minneapolis, Folkebladets Trukkeri, 1917. 474 p. Illustrated.)

The student of Lutheranism who seeks information concerning the division into sects which resulted in the Hauge Synod and the Evangelical Lutheran Church will find much of interest in this work, which purposes to show Eielsen's sincerity as a Christian and as a pastor and to prove the lack of foundation for criticism passed upon his ordination as a pastor as well as upon his later religious activities. The book opens with an account of religious conditions in Norway and of Eielsen's early work in the Scandinavian countries. Then follows a narrative of his departure for America on July 15, 1839, and his trip across the country through Albany and Buffalo to Chicago, where he preached his first sermon.

A short review of religious conditions in the Fox River settlement, Illinois, and in early Scandinavian settlements in Wisconsin is given as a preface to a discussion of Eielsen's ordination, for it was to minister to this region that he was made, according to Mörstad, the first Norwegian Lutheran minister in America. This is followed by an account of the first meeting of Lutherans